G. R. S. 58 Mur 57-1902-03
Previous references.

File No. 57

190

Serial Nos.

(Georgia)

Later references.
Mur 205-30-1-4

(Sec) IX

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B. for May 1908

SUBJECT.

Views of the Municipal Council for Georgia

Muzrai

MUZRAI SECRETARIAT.

OFFICE NOTE.

File No.

Subject.

Re Muvungi matt Swami using Panchakalasa on palanquin

From

The Dy Comm.r, Chitaldrug Dt.

Telegram

No. Dated 13th August 1907.

Referring to the complaint regarding the grant of certain Bundas to the Muvungi matt, the Brahmin complainants were heard by the Dewan on the 7th instant and an Endorsement No 775 of 9th August 1907 was given to them (vide copy of Kowara Endt. put-up), and the Dy Comm.r of the Chitaldrug Dt. was also written to separately in this Office Letter No 713 of the 9th idem

Slip K
linked

Slip E
in linked file
(4)

Subject.

The Dy Comm.r, has sent a telegram which was received late last night at 9.30 PM. in which he states :— Slip ⊗. 9

"Murugi matt procession
"fixed fifteenth. Brahmins
"objecting use of Panchakalasa
"on palanquin. Rahadari
"and Govt. order silent
"about Panchakalasa
"wire explicit orders."

In the Rahadari granted to the Matt from this Office in Strict accordance with the Rahadari of 1869 (granted by the late Chief Comm.r) is explicitly mentioned as follows Slip ⊗ 1/2 & Enclosures (3)

× ×

~~ಪಂಚಕಲಶ~~ 29 (Ordinary Palanquin)

ಮುಚ್ಚಿದ (Covered palanquin)

× ×

The Dy Comm.r maybe informed that the terms of the

Muz. 8A]

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Rahadari recently issued under the Govt. order No 5547-589 28th May 1907, should be strictly followed. The ~~code~~ telegram to the Dy Comm: may be in the following terms :—

Your telegram of yesterday. Terms of Rahadari issued under Government order of 28 May 1907 which in more provides Sadapalki without any mention of ~~does not include~~ panchakalasa should be strictly followed

Submitted to the 2nd Commissioner

Thantalamudi
14th Aug 07

Approved

GWH

Issue the telegram and send Post copy at once 14/8/07

Telegram sent & post copy

DD: 14.8 [illegible]

PTO

GPB—3,000—22-6 06

14-1807

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Muz. 8A]

Muzrai Secretariat.

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Note continued

Again, the following telegram was received from Bodharoyathar of Chitaldrug on the 14th August 1907:—

Slip A

"Murugaswami resolves using panchakalasa tomorrow styling himself jagadguru against rahadaree prays orders prohibiting the same deputy Commissioner oscillating on the point"; and in reply to it, the following telegram ~~was sent~~ verbally approved by the 2nd Councillor was sent on the same day:—

Slip K 1 in Misc. File (7)

"Your telegram received. Wire already sent to deputy Commissioner to strictly follow Rahadari which merely allows Sadapalakki without Panchakalasa

Slip L in Misc. File (8)

The Deputy Commissioner has wired on the 15th idem that the "procession passed through main streets without any disturbance

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Linigappa, Agent of the Sri Murgi Matt after eulogising H.H. the Maharaja and His Highness' Govt. for the very prompt and satisfactory manner in which the Matt's claims to certain insignias ~~have been~~ were dealt with and disposed of, now represents that Pancha Kalasa is not an insignia by itself, but is a necessary adjunct to the palanquin, that the use of such Pancha Kalasa in all religious functions amongst the Veera Saiva community is considered an absolute necessity, more particularly on occasions of processions, and that the Pancha Kalasa being of special significance to the Veera Saivas, a palanquin without the same is prohibited from use and is considered somewhat derogatory. The Agent further represents that the Pancha Kalasa not being a separate insignia is not being shown in the Rahadaris issued to the Matt in the past but that in common practice it is being

in his pet.n no 1035, dated 29.th Aug.t 07 Slip Paper C under disposal

Muzrai Secretariat. | File No. of 190

used invariably ever since the Matt came into existence, and prays that as the Swamis further journey is delayed on account of the prohibition ordered regarding the use of the Panchakalasa, early orders may be issued cancelling such prohibition

Muzrai Secretary's Remarks.

In the Rahadari newly granted to the Matt as per orders contained in the Govt Order of the 28th May 1907, ಪಾದಪೂಜೆ was named because in the late Chief Commissioner's Rahadari of 1869 it was so stated. No mention of Panchakalasa was made either in the Chief Commissioner's Rahadari or in the one now granted.

It is now urged that ಪಾದಪೂಜೆ was mentioned in the Rahadari of 1869 to distinguish it from ಪಲ್ಲಕ್ಕಿ ಪೂಜೆ - cross palanquin and that no palanquin is complete without a Kalasa on its top. It is difficult to say whether the last mentioned view is

7
in Wicket 7.
(3)

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the correct one and should be accepted. As soon as an attempt was made to place a Kalasa on the Palakhi last month, the Brahmins of Chitaldrug telegraphed to this Office complaining of the attempt and Govt had to reply that the Rahadari should be strictly followed, that is, that no Panchakalasa should be placed on the palanquin. Orders are solicited on the point.

Submitted to the II Councillor.

Chandrasekara Rao,

1st September 1907.

2.9.07

The Petn may be forwarded to the Dy Comm Chitaldrug for enquiry & report. Is a Palanquin used for such a purpose Complete with Kalasas? Is Panchakalasa a Birudu or insignia?

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depositions of the parties concerned From the depositions, it is observed that 4 Brahmins, 8 Mathamedans, 38 dissenters and 245 other H. & J. have stated that the Swamiji of the Muruga Matt had and was using Panchakalasa on the Palanquin and the Chatri, while 12 Brahmins have stated that Panchakalasa was never used and 30 others have stated that they do not remember whether Panchakalasa was used on processional occasions

The D. Commr. reports that each party imbued with religious fervour has not represented facts He states that the use of Panchakalasa has not been prohibited in the D. Superintt's order of 11th Sept. 1863

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the eight Versions. He says that
... ber of Lingayats & two
... members of the Community
is that "five Acharas born of
Siva's face are the founders
of their Religion - Veerasaivism
also called Panchachar, that
the five Kalasas are the Symbolic
representation of the five Acharas
& that every one professing that
religion must first worship
the five Kalasas before he begins
any 'Karma', auspicious or otherwise
and that they therefore argue that
it cannot be an insignia by itself
but is always a necessary adjunct.
The Brahmins on the other hand
state that the Kalasa need not
worship in quite different from

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the Kalasa used as a
that the latter is a prerogative
of the Ruling authority and at
present allowed only to the Lords
of the Sunigeri, Kudli & Sarada
Mutts & that the fact that the other
Mutts are not allowed this honor
is a clear proof that it is not a
necessary adjunct. It is stated
that the Brahmins have said that
references in support of their arguments
are in the Palace. Medy Comm.
States that if from such refers it
is ascertained that Sambar Kalasa
is a separate insignia, it will
have to be sanctioned specially now
if the Govt consider the Mutt a deserving
one

Keep as regards the Sringeri

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of the term Sadapalaki, he states that the Rahadari of 1869 does not contain this term & that it is used for the first time by Govt. in the Rahadari issued on 8th July 1907. He adds that he was under the impression that the term was used in contradistinction to the term cross palanquin, but that as the Brahmins took it to mean a palanquin without any Kalasas, he wired to this office & got the reply that no Kalasas should be used and that as there are no records in his office he is not able to give any definite opinion regarding the correct interpretation of the term

[illegible]

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that in the abstract of the Rahadari Book of the Secretariat a true copy of which is in the file, Sada paleek No 20 Doc 29 is expressly mentioned in the Rahadari granted by the Chief Commr. in 1869 to the matt. The recent Rahadari granted in 1907 by Govt was strictly based upon the Rahadari of 1869.]

slip B in Miscl. File (3)

Lastly, in regard to the allegations contained in the Petn of the Brahmins addressed to Govt which was also forwarded to the D Commr, the D Commr states that the Muruvi's Swami

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front of the 4 temples in Whitefields with Musicians & that from ... his (Dy Commr) enquiries he has learnt that music was not being stopped in front of the temples even by the Mohomedans. The Dy Commr adds that if there was any ground for complaint in this matter, the Brahmins would not have waited for 5 weeks to submit their petn & that the delay itself is an indication that nothing objectionable was done

The Dy Commr states that it is true that on the arch put up by Kadappa in front of his house the term [illegible] was used, & says that if the Govt consider ... [illegible]

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Muzrai Secretary's Remarks:-

In the printed Government Order No. 5547-58/Muz.F.58 of 1897 dated 28th May 1907, relative to the question of Addapalaki, it was directed that the Muragi Matt might use all the honours granted to it by the Chief Commissioner's Rahadari of 1839 except Addapalaki. An exact copy of the Chief Commissioner's Rahadari of 1839 (with the omission of Addapalaki) was made and communicated to the Matt and to the Deputy Commissioners of Districts. Panchakalasa is not specified in the Rahadari of 1839 and therefore it has not been included in the Rahadari issued in July 1907. The Guru of the Matt went in

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procession through Chitaldrug town on the 15th August 1907 in accordance with the Rahadari issued by Government and without Panchakalasa.

The Matt now represent that Panchakalasa is a necessary adjunct of the palanquin and Chattri that it has to be necessarily used in accordance with the Lingayet Shastras and that therefore the use of it must be sanctioned by Government (Sub C

Petitions have been received not only in this Office but also by the Deputy Commissioner from the Kudli Sringeri Matt and other Brahmins stating the Muragi Matt is not entitled to Panchakalasa and should not be given that honour (Sub D

The Deputy Commissioner examined a large number of witness and has sent an elaborate report the substance of which has been given in the preceding paragraphs of the Note. Considering ~~the~~ the state of feeling between the parties much reliance cannot be placed upon the oral evidence adduced either for the one side or for the other. No (Sub G

of the authority granting the insignia.Under these circumstances it does not seem possible to say that the use of Panchakalasa may be allowed to the Muragi Matt as a matter of course.

On the other petition of Brahmins complaining that the Muragi Swami went in procession with music in front of Hindu temples, the Deputy Commissioner reports that music in front of the temples in question was not stopped even by Mahomedans and that the delay of the Brahmins in submitting the complaint is itself an indication that nothing objectionable was done. The Deputy Commissioner's argument on this point does not seem to be a satisfactory one.

The fact that the term Jagadguru was used on the arch in front of one Kadappa's house at Chitaldrug during the Muragi Swami's procession does not seem to require notice on the part of the Government.

The Muragi Matt people are pressing for orders regarding Panchakalasa as the Dasara is

Page ( )

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Muzrai Secretariat.	File No. of 190
	fast approaching.
(sd)	Submitted to the Dewan
	thro' the 2nd Councillor.

Received re 18/08/07 - Muzrai Secretariat - with to be Send Copy of the Rathotsava of 1869. for ...

Ramanathan
For 4th October 1907

P T O

GPB—3,000—22-6 06

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Note continued:—

The Agent of the Muruga matt presented a Petn. to the 2nd Councillor stating that several Firmans were granted to the matt from time to time between the years 1816 and 1832 but that the original Sannads relating to the grant were not forthcoming owing to the Swami's absence in the Bombay Presidency at that time. He represented that copies of the Sannads might be obtained from the General and Revenue Secretariat Records regarding the right of the matt using Panchakalasa and the Matt's claims disposed of afterwards.

The Shaka Anal Extracts

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of the year Vyaya have been received from the General and Revenue Secretary.

From the above it is observed that on the 29th Feb: 1827 (ಕ್ರಿ.ಶ) ಅಂದರೆ ಶಾ.ಶ. ೧೭೪೯) His Highness the late Maharaja Krishna Raja Wodiyar Bahadur III wrote to the Swami of the Sri Muvuri matt stating that Gold Panchakalasas &c were sent for the Swami's use with Gurikar Madayya and requested Aseervada Patra acknowledging receipt of the same.

The Extract received from the G.& Rev. Secretariat is marked with slip A in the bound linked file below (Since returned to the Govt: Records)

Submitted
4/3/1908

P. T. O.

Page ( )

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Muzrai Secretariat.

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Muzrai Secretary's remarks:—

The documents received from the General and Revenue Secretariat Records is herewith submitted. The fact recited therein that in the year 1827 new Panchakalasas were made and sent in the place of old ones by HH the Maharaja Krishna Raja Wadiyar Bahadur III seems to point to the fact that the Muragi Math was probably using the Panchakalasas. This piece of information has come to notice only now. Orders are solicited on the Maths claim to use Panchakalasa.

304

Submitted to the Dewan thro the 2nd Councillor

Narasimha Sastri

P T.O.

18th February 1908

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The Brahmins of Chitaldrug sent a telegram objecting to the Swami of the Murgi matt using Panchakalasa on his Palanquin at the occasion of his going in procession in the town of Chitaldrug on the 15th August 1907 The objection was mainly based on the fact that the Kahadari granted to the Matt under the recent Sanads orders of H.H the Maharaja permitted the use of ಪಲ್ಲಕ್ಕಿ Sada Palkee and made no mention of Panchakalasa: As time was short and a full enquiry was not possible, a reply by wire

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Muzrai Secretariat. | File No. of 190

was given directing the use of ශ්‍රී ශ්‍රී Sree Sri without Panchakalasa. The procession was accordingly carried out without Panchakalasa.

The Swamii of the Mutt represents that the term Sada Pallee in the old Rahadari of 1869 was used in contradistinction to ශ්‍රී Sree Sri Cross Palanquin and that it had no reference to Panchakalasa not being used. Such Panchakalasa being a necessary adjunct to any Palanquin used by

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the Gurus
It is clear from the records that the Murge Matt has always exercised the privilege of using Panchakalasa and that the same has been invariably objected to by the Brahmins.
The Shaka Annual extract of the year 1829 received from the Vernacular records of the General & Revenue Secretariat proves beyond doubt that H H the Maharaja Krishna Raja Wodeyar III got new gold Panchakalasas prepared in place of old ones and sent them to the Murge Matt in charge of a Gurukar

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adjuncts. This long standing dispute may be set at rest by including Panchakalasa among the honors enjoyed by the Matt

3/2/08

Asst Commissioner
2d Commissioner

The book of honors noted on page 18 of this Note is herewith submitted for inspection.

4 2 08

Seen The list is an incomplete one It is only a compilation. The honors mentioned in the Rahadari granted by the Chief Commr in 1869 to the Murge Matt are not all shown in the list

4/2/08

4/2/08

Record of Cases submitted for the Orders of His Highness the Maharaja.

Subject.

Prayer of the Swami of the Muruj Mat for permission to use " Panchakalasa " on his palanquin.

Order.

I agree with the Dewan

~~K R W~~

9/4/08

Diff. Submitted 14/4/08.

Read 14/4/08

Seen 14/4/08

14/4/08

11/4/1908

423 14-4-08

Submitted to H.H. the Maharaja for perusal

13.4.08

Submitted to His Highness.

In Government Proceedings No.5547-52/Muz.F. 58 of 1897 dated the 28th May 1907, the Murgi Mutt was allowed the use of all the insignia specified in the Rahadari issued in favour of the Mutt by the Chief Commissioner of Mysore on the 20th September 1869, with the exception of the "Addapalki".

2. In the Rahadari issued on 29th June 1907 in pursuance of this order, permission was accordingly given to use "Sadapalki" only, while in the Rahadari dated 20th September 1869 both "Addapalki" and "Sadapalki" had been mentioned. Information having been received that the Guru of the Murgi Mutt proposed to enter the town of Chitaldrug in procession on the 15th August 1907, using "Panchakalasa" on his palanquin and that the Brahmins of the place were objecting to any such Kalasa being used; and the Deputy Commissioner of Chitaldrug having also asked for instructions in the matter, the Deputy Commissioner was informed that the terms of the Rahadari, which only mentioned "Sadapalki" without any reference to "Panchakalasa" should be strictly followed. The procession was accordingly conducted without the use of the "Panchakalasa

3. In his petition dated 29th August 1907, Lingappa, the Agent of the Murgi Mutt, has represented that in all religious functions amongst the Veerasaiva community, the use of the Panchakala is considered an absolute necessity, that a palanquin without a Kalasa is not complete for purposes of a procession, that the use of such palanquin is prohibited,

important Mutts are not allowed this special honour is a clear proof that Panchakalasa is not a necessary adjunct to the palanquin but a separate insignia, that a palanquin without it is complete for purposes of a procession and that the term "Sadapalki" used in the Bahadari granted to the Mutt means a palanquin without any Kalasa.

5. The Muzrai Secretary in his note dated 5th October 1907 said that, considering the state of feeling between the parties, not much reliance could be placed on the oral evidence adduced on either side, and that no documentary evidence had been produced in support of the claim of the Murgi Mutt. He also noted that in a manuscript book compiled in the Secretariat in the year 1888 showing the honours granted to the various Mutts in the State, the "Panchakalasa" had been specifically mentioned in the case of 8 Mutts, but had not been mentioned in the case of the Murgi Mutt. He therefore said that it was not possible to say that the use of the Panchakalasa might be allowed to the Mutt as a matter of course. Subsequently, however, at the request of the Agent of the Mutt, a search was made among the old records of the General and Revenue Secretariat, with the result that from the Shaha Amal extracts of the year Vyaya, it has been found that on the 20th February 1827, His Highness the late Maharaja Sri Krishnaraja Wodeyar Bahadur III sent the Swami of the Murgi Mutt new gold Panchakalasas for use in place of the old ones. The Muzrai Secretary now thinks that this "seems to point to the fact that the Murgi Mutt was probably using the Panchakalasa".

6. The Second Councillor in his note dated the 3rd February has discussed at length the point in

issue and says that the Murgi Mutt has always exercised the privilege of using Panchakalasa and that this fact is supported by an undoubtedly genuine document dated so far back as 1827 preserved in the Government records. He is of opinion that the term "Sadapalki" only "meant a palanquin not carried cross wise and not a pálanquin without Kalasas which are very necessary adjuncts". He recommends therefore that this long standing dispute may be set at rest by including Panchakalasas among the honours enjoyed by the Murgi Mutt.

7. I however think that we have gone much further already than perhaps is desirable in reviving, as an act of grace on the part of the sovereign authority in the State, honours to these Mutts in regard to which, although the authority of Sannads and Shaha Amals may be set up, the practice has been quite against their use. I am not sure that His Highness the late Maharaja Krishnaraja Wodeyar Bahadur III, if alive, would have permitted their revival or grant. His Highness the present Maharaja has been exceptionally gracious to these Mutts in giving them the honours specified in the Government Proceedings of 28th May 1907. I would recommend strict adherence to the orders then passed. Any deviation from them will land the Government in interminable complaints and disputes. I am today sending up an endorsement to the Kudli Sringeri Mutt, who want to reagitate the question of Addapalki, telling them that the orders of 28th May cannot be reopened. I would recommend a similar reply being given to the Murgi Mutt about the "Panchakalasa". This is a royal insignia and it is referred to in the compilation made in the Secretariat as a special "birudu" granted to certain Mutts.

READ—

Memorial addressed to His Highness the Maharaja, Registered No 1799 744, dated 8th April 1904, from the Agent of the Kudli Sringeri Matt, claiming the privilege of the use of "Adda Palaki" and other honors by the Swami of the Matt

READ ALSO—

Memorial Registered No 493, dated 27th July 1905, from the Agent of the Murugi Matt claiming the privilege of the use of Adda Palaki and other honors by the Guru of the Matt

---

No. 5547-58—MUZ. F. 58 OF 1897, DATED BANGALORE, 28TH MAY 1907.

ORDER THEREON.—The memorials read above relate to the claim for the use of the special privilege of Adda Palaki put forward by the Kudli Sringeri Matt—a Matt of the Smarta Brahmins with head-quarters at Kudli in the Shimoga Taluk, and the Murugi Matt—a Matt of the Lingayets with head-quarters at Chitaldrug.

First as regards the claim of the Kudli Sringeri Matt —

2. The records relating to the claim of the Kudli Matt have been carefully gone through, and the Dewan heard the Agent Subba Bhatta on two occasions, giving him a long hearing on the 19th August 1906. The Matt is of some importance, being endowed with a cash grant of Rs. 882 and land inams yielding about Rs. 4,700 per annum in the Mysore State, and also inams and tasdiks in other parts of India. It claims to be equal in rank to the Sri Sringeri Matt established at Sringeri and has in its possession Sannads and Nirups some centuries old.

3. In the Sannads and Nirups produced, the Matt is described as a very ancient and honoured one and as entitled to the "highest honors," "all the Birudus" and so on, but no specific mention is made therein of the "Adda Palaki." It would seem that this Matt did exercise the privilege of the Adda Palaki in the earlier part of the 19th century and previously, but that such use was again and again objected to and opposed by the principal Sringeri Matt at Sringeri. There is a Sannad forthcoming, dated 8th February 1811, under which His Highness the Maharaja Krishna Raja Wadeyar Bahadur III directed the continuance of the special honor of Adda Palaki along with other honors, on behalf of this Matt. The matter went before the Courts in 1847 on the motion of the Sri Sringeri Matt, and although the original Court, *viz.*, the Munsiff's Court of the Nagar Division, gave a decree for the plaintiff (the Sringeri Matt), yet the Appellate Court, *viz.*, the Adalat Court, reversed the decision and decreed that the defendant (Kudli Sringeri Matt) was entitled to the Adda Palaki and all the special honors claimed. This latter decision was upheld by the Commissioner of Mysore in 1849.

4. Further, the Swami appears to have used Adda Palaki and other honors on the occasion of his visit to Mysore in 1850-51, when it appears from the records received from the Palace that His Highness the Maharaja Krishna Raja Wadeyar Bahadur III received him with due honors.

5. The question again came up before the Dewan of Mysore, Sir K. Sheshadri Iyer, K.C.S.I., in 1884, when the Deputy Commissioner of the Shimoga District, upon an application from the Kudli Sringeri Matt for the issue of a Rahadari with Adda Palaki and other honors inserted therein to enable the Swami to proceed to Kolhapur, enquired whether such a permission could be given, considering that the Sringeri Matt objected on the ground that the last-named Matt alone was entitled to Adda Palaki, while the Kudli Sringeri Matt pressed its claim on the strength of the Adalat Court decision of 1847. The Rahadaris actually issued to this Matt were then called for and, in submitting them, the Deputy Commissioner, Mr. Meiklejohn, reported that there was nothing in them to show that the Swami had the right to Adda Palaki, and that the Swami had, for the previous twenty years, been absent in British India. Thereupon orders were issued in Government Proceedings No. 3633-197, dated 15th September 1884, stating that the application of the Kudli Sringeri Matt Swami for the use of the Adda Palaki could not be sanctioned, that there was no record forthcoming to show that this privilege was ever enjoyed by the Matt or granted to it by the Mysore Government, and that the Deputy Commissioner should inform the Matt accordingly. The remarks made in the order above

mentioned, to the effect that no records were forthcoming, appear to have been due to the fact that the Maharaja's Sannad and Rahadari of 1811, and the Palace records relating to the Swami's visit to Mysore in 1850-51 were not produced before Sir Sheshadri Iyer at the time

6 The Matt having petitioned the Hon'ble the Resident on this subject in 1895, the Durbar were asked for a brief statement of the case and the Dewan, Sir K. Sheshadri Iyer, replied to that communication in his letter No 21944—G. F. 45-93-94, dated 2nd June 1895, going fully into the question He stated that the Adda Palaki and the four special insignia named in the margin were, by immemorial custom, specially reserved for the use of Royalty, and their use by any one not specially authorized by the Sovereign, was an invasion of the Royal privilege, that a special grant for the use of the said privilege had, up to that time, been established only in favor of the Sri Sringeri Matt at Sringeri, that His Highness the Maharaja Krishna Raja Wadeyar Bahadur III, in a letter dated 21st December 1863 addressed to Captain Pearse, Officer in charge of the Palace duties, had declared that the right to use these insignia was vested only in the Guru of the Sri Sringeri Matt, and that Mr L Bowring, C S I, in para 2 of his letter No. 2396—101, dated 29th July 1868, to the Secretary to the Government of India, Foreign Department, had stated that the Sringeri Guru "is the only Guru in the Province who is permitted to use the Adda Palaki or cross-palanquin" He went into the previous history of the Sri Sringeri Matt and referred to a partition effected in the 17th century between the two Swamis of Sringeri and Kudli, and arrived at the conclusion that the Sringeri Matt at Sringeri occupied the position of an overlord of all Branch Matts, such as the Kudli and Sivaganga Matts, which had never been regarded as entitled to the special honors enjoyed by the Head Matt at Sringeri As regards the decree of the Adalat Court of 1847, which was confirmed by the Commissioner's Order of 1849, Sir Sheshadri Iyer stated that the decision was based mainly on oral evidence as to the Guru of the Matt having gone to Shimoga, Seringapatam and Mysore with Adda Palaki. He further stated that the Agent of the Matt who was given an opportunity to show that effect was given to the decree by the Government issuing Rahadaris in accordance with its terms, failed to produce any Rahadari empowering the Matt to use the Adda Palaki, although a period of thirty-five years had elapsed since the date of the decree. Having special regard to the declaration of His Highness the Maharaja made in 1863 and to the views of the Chief Commissioner expressed in 1868, referred to above, Sir Sheshadri Iyer was of opinion that as the Matt had not chosen to dispute the correctness of the Durbar's decision of 1884, refusing a Rahadari to the Kudli Matt for the use of the Adda Palaki, it was undesirable to permit it to reopen its claim

Makara Thorana
Panchakalasada Sweta Chatri
Dhawala Sankhu
Hagalu Deevatige

7. In reply to the above, the First Assistant to the Hon'ble the Resident in Mysore stated in his letter No 2136, dated 13th June 1895, that the right to grant honors was a distinct prerogative of the ruling authority, and that therefore the Resident saw no reason to question a decision passed by a former Maharaja of Mysore or to pass any judgment upon its propriety. The Matt was informed accordingly.

8. Again, on the 14th January 1897, the Matt presented a review petition, which was heard by Sir Sheshadri Iyer on the 10th September 1897, and the decision was adjourned pending the production of certain papers by the petitioner's advocate. The documents, however, were not produced, and the further hearing was not carried out during Sir Sheshadri Iyer's term of office.

9 On the 8th April 1904, the Matt memorialised His Highness the Maharaja praying for a reconsideration of the case and produced the Sannad and the Rahadari of 1811 on the 2nd September 1904

10 Upon a consideration of the facts and the circumstances of this case, the Government of His Highness the Maharaja are of opinion that the orders passed in 1884, the reasons for which were fully explained in Sir Sheshadri Iyer's letter to the Residency, are correct. The only papers since brought to the notice of Government are His Highness the Maharaja's Sannad and Rahadari dated 8th February 1811.

Muzrai, dated 28th May 1907.

These papers were not produced by the Matt either at the time of the litigation in 1847 or before Sir Sheshadri Iyer in 1884, but were put forward only in 1904. There can be no question that the Sannad and Rahadari of 1811 are in favor of the Kudli Sringeri Matt's contention, as is also the fact that during the Swami's visit to Mysore in 1850-51 he used the Adda Palaki, but there is the subsequent declaration made in writing in unmistakeable terms by Maharaja Krishnaraja Wadeyar Bahadur III, the same Maharaja that issued the sannad and Rahadari of 1811, in his letter to Captain Pearse, dated 21st December 1863, to the effect that the Sringeri Matt was the only one that possessed the right to use the special insignia of Adda Palaki, Makara Thorana, etc. His Highness the Maharaja Krishnaraja Wadeyar III, who appears to have been very liberal with the grant of these honors in the earlier part of his reign, had evidently in later years thought that they should be restricted to the one important and leading Matt of Sringeri. The remark made by Mr. Bowring in his letter dated 29th July 1868 addressed to the Government of India, Foreign Department, to the effect that the Sri Sringeri Swami "is the only Guru in the Province who is permitted to use the Adda Palaki or cross-palanquin," is in consonance with the Maharaja's declaration made in 1863 and shows that the highest authorities in Mysore considered that the Guru of the Sringeri Matt was the only personage entitled to hold that honor.

11. More than all, it has to be considered whether it is desirable or expedient to permit the enjoyment of such a special honor as the Adda Palaki by more than one person. The honor is one pertaining to Royalty, and the grant of such a high distinction to any but a Matt holding the highest rank among the different Matts does not seem to be desirable. The Government therefore consider it inexpedient to permit the resuscitation of the honors and privileges which have ceased to be enjoyed by the Kudli Sringeri Matt for many years past, *i.e.*, from 1850-51.

12. The grant of such high honors being a distinct prerogative of the ruling authority, His Highness the Maharaja is pleased to rule that, notwithstanding any documents or sannads that may be produced by the parties, it is His Highness' policy and wish that the right to the honor of Adda Palaki shall be continued only to the Guru of the Sringeri Matt at Sringeri, and cannot be given or continued to either the Kudli Sringeri or any other Matt.

13. It does not seem to be quite necessary to place such a restriction in regard to the four other special honors referred to in this case, namely, the Makara Thorana, Pancha Kalasada Swetachatri, Dhawala Sankha and Hagalu Deevatige. These, although mentioned as special honors pertaining to Royalty, appear to be enjoyed by many Matts in the State. In the order of 1884, the claim to Adda Palaki alone was rejected, but in the explanatory letter of 1895, addressed to the Hon'ble the Resident, the above-mentioned four honors also are stated to be not due to the Kudli Sringeri Matt. But, for the reason above given, *viz.*, that a good many other Matts enjoy these honors, it is the pleasure of His Highness the Maharaja that these insignia may be continued to the Kudli Sringeri Matt.

Next, as regards the Murugi Matt:—

14. The Lingayet Matt at Chitaldrug called the Murugi Matt also claims the special privilege of Adda Palaki and of using certain other special insignia, the use of which has been discontinued for some years past under the orders of the local authorities and of the Government. This is an important Matt of the Lingayet community and receives a cash grant of Rs. 24-3-0 per mensem. The Matt relies upon two Sannads issued by His Highness the Maharaja Krishna Raja Wadeyar Bahadur III, one dated the 13th January 1816, in which it is stated that the Murugi Matt was entitled by mamul to exercise and enjoy all the privileges exercised and enjoyed by the Sringeri Matt, and another dated 29th September 1816 directing that the Swami of the Murugi Matt should be permitted to proceed with Adda Palaki and other honors. A number of Rahadaris issued for particular journeys have also been produced, in all of which Adda Palaki and other honors are expressly mentioned. Notwithstanding the above documents, the use of these insignia by the Matt has been constantly opposed by the Brahmins, and this led to an order being passed by Captain Cole, Deputy Superintendent, on the 11th September 1863, prohibiting the use of Adda Palaki and eleven other special insignia, until the Matt established its

claim to those honors in a competent Court of Law. The Matt appealed against this order to the Chief Commissioner in 1867, when it was asked to produce the papers upon which it relied. It is not known whether the Matt produced such papers, but in the year 1869, the Chief Commissioner issued a Rahadari to the Matt specifying among other honors, Adda Palaki, Makara Thorana, Swetachatri, Pancha Deevatige, Kavi Nishani and Sankha. In the year 1902 complaints were received that the Swami of the Murugi Matt went in Adda Palaki in the streets of Davangere notwithstanding the Deputy Superintendent's Order of 1863, and thereupon the Government directed the stoppage of the cash allowance endowed to the Matt. The Swami having afterwards tendered an apology, the Government restored the cash grant to the Matt and directed that the special honors should not be used until the claim was finally settled by the Government. The Matt has since appealed to Government and produced the documents upon which it relies. These documents have been referred to above.

15. There is no question about the genuineness of the Sannads of 1816 granted by His Highness the Maharaja and of the Rahadaris produced by the petitioner. The facts mentioned in them are corroborated by entries in the books kept in the General Records of the General and Revenue Secretariat, but it is not clear whether such important documents were produced either before Captain Cole in 1863 or before the Chief Commissioner before he issued the Rahadari in 1869. Nor is it clear why the Matt should have been referred to the Courts for an establishment of its rights, while such important Sannads had been granted to it. Be this as it may, the letter written by His Highness the Maharaja to Captain Pearse under date the 21st December 1863, declaring the Sringeri Swami to be the only person who had the right to use Adda Palaki, and Chief Commissioner Mr. Bowring's letter to the same effect, addressed to the Government of India, dated 29th July 1868, both of which have been referred to in the preceding paragraphs, operate as a bar to the Murugi Matt exercising any right to Adda Palaki. It is worthy of note that both Maharaja Krishna Raja Wadeyar Bahadur the Third's emphatic statement and Mr. Bowring's reiteration of it were made in connection with a claim set up by a Lingayet Matt, *viz.*, that of Balehalli, for the honor of Adda Palaki. For the reasons given above in connection with the claim of the Kudli Matt, His Highness the Maharaja is pleased to direct that this special honor of Adda Palaki cannot be continued to the Murugi Matt either, and that with the exception of the one special honor of Adda Palaki all insignia specified in the Rahadari issued by the Chief Commissioner on the 20th September 1869, may be allowed to the Matt.

L. ANANTASAMI RAO,
Secy. to Govt., Muzrai Dept.

To—The Deputy Commissioner, Shimoga District.
The Deputy Commissioner, Chitaldrug District.
The Deputy Commissioners of other Districts.
The Revenue Commissioner in Mysore.
The Officer in charge of Palace Establishments, Mysore.
The Registrar, Chief Court, Mysore.
The Secretary to the Government of Mysore, General and Revenue Departments.

Exd.—C. V.

1906-07

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 28th May 1907

No. 5547-58
Muz. F. 58 of 1897

Passing orders on the claims of the Kudli Sringeri and Murugi Matts for the use of Adda Palaki and other honors.

GPE—9-7-07—200

Office of the Private Secretary to

No. 468/3 His Highness the Maharaja of Mysore

The Palace Mysore 20th Aug: 07

885/21.8.07

Petition as shown below, to His Highness the Maharaja, is transferred to the Secretary to the Government of His Highness the Maharaja of Mysore , in the Muzrai Department, Bangalore, for disposal ~~Returned.~~

By order,

Sd/ E. Maconochie
I.C.S

Private Secretary to

H. H. the Maharaja of Mysore.

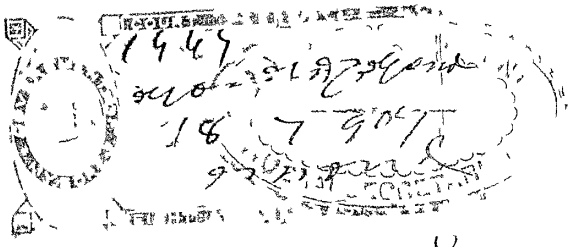
No. 231 of 07-08

Give a copy of the Circular
to Revenue Secretary
14/8/07

ಮೈಸೂರು ಶ್ರೀಕಂಠೇಶ್ವರ ಸಹಕಾರಿ ಸಂಘಕ್ಕೆ ಬೆಳ್ಳ
ಕವಡಿಯ ಸಾಲವನ್ನು ಮನ್ನಾ ಮಾಡುವ ಬಗ್ಗೆ

ಅಭಿಪ್ರಾಯ

ಚಿತ್ರಲ್ಲಿ ಸಹಕಾರಿ ಸಂಘಗಳ ಉಪ-ರಿಜಿಸ್ಟ್ರಾರರು ಶ್ರೀ ಕಂ ಸಿ ರಂ-ಶ್ರೀ ಕಾರ್ಯನಿರ್ವಾಹಕ
ರಂ ರಂ ಶ್ರೀ ಪುಟ್ಟಸ್ವಾಮಿ ರಾಜು-ಶ್ರೀ ಸಿ ಪ್ರಕಾಶರಾವ್ ಅವರುಗಳು-ಶ್ರೀ ರಂಗಸ್ವಾಮಿ
ದೇವಸ್ಥಾನಗಳ-ಶ್ರೀ ಶಾರದಾ ಪ್ರಸ್ಥಾನಗಳ-ಸಂಸ್ಥಾನವಿದ್ವಾಂಸರುಗಳು
ಸಲ್ಲಿಸಿರುವ ವರದಿಯನ್ನು ಪರಿಶೀಲಿಸಿದೆ-ವಿಜ್ಞಾಪನೆಯ ಮಂತ್ರಿಯವರು ಮತ್ತು ಸಂಸ್ಥಾನ
ವಿದ್ವಾಂಸರುಗಳ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಕೂಲಂಕಷವಾಗಿ ಪರಿಶೀಲಿಸಿದೆ. ಸಂಸ್ಥಾನವಿದ್ವಾಂಸರು
ಮಂದಿರದ ಸಂಪ್ರದಾಯಗಳನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದವರಾಗಿರುವುದರಿಂದ ಅವರ ಅಭಿಪ್ರಾಯಕ್ಕೆ
ಹೆಚ್ಚು ಮಹತ್ವವನ್ನು ಕೊಡಬೇಕಾಗಿದೆ. ಸಂಸ್ಥಾನವಿದ್ವಾಂಸರುಗಳು ಸಲ್ಲಿಸಿರುವ ವರದಿಯ
ಪ್ರಕಾರ ಈ ಸಂಘವು ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥವಾಗಿದೆ. ಸಂಘದ ಸದಸ್ಯರುಗಳು
ಬಡವರಾಗಿರುವುದರಿಂದ ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿದ್ದಾರೆ. ಸಂಘದ ಸದಸ್ಯರುಗಳು
ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿರುವುದರಿಂದ ಸಂಘವು ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥವಾಗಿದೆ.
ಸಂಘದ ಸದಸ್ಯರುಗಳು ಬಡವರಾಗಿರುವುದರಿಂದ ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿದ್ದಾರೆ.
ಸಂಘದ ಸದಸ್ಯರುಗಳು ಬಡವರಾಗಿರುವುದರಿಂದ ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿದ್ದಾರೆ.
ಸಂಘದ ಸದಸ್ಯರುಗಳು ಬಡವರಾಗಿರುವುದರಿಂದ ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿದ್ದಾರೆ.
ಸಂಘದ ಸದಸ್ಯರುಗಳು ಬಡವರಾಗಿರುವುದರಿಂದ ಸಾಲವನ್ನು ತೀರಿಸಲು ಅಸಮರ್ಥರಾಗಿದ್ದಾರೆ.



మైసూరు శ్రీమద్ మహారాజ రాజశ్రీ
శ్రీ మన్మహారాజులు ఉత్సవాలకు
మైసూరు మహారాజులు
అమీలరుగళ్ళిగి బరనిరీక్షణెయిదనెందు అదొగి.
విశ్రమగదిదల్లిరువ శ్రీమద్ నరం
జనమంతగళంతోలిప్రస్తొమిగళివనుప్యోగిం
రుశీమియల్లిగావ్యిభవనిత్రదిశ్వానంభూరస్తార
కువరసంద ఉవరడమరగళుయాతక్రమదల్లి
తనీవివర :——

100 అశ్వగళు
15 శుద్ధరు, సివానరువస్త్రోళి
2 ఆనే
4 లంటి
25 కింబరోగళు
1 గొందిపిల్లకి
1 మ్యాసం
1 మకరమోతరో
2 విభక్తి రంగు
2 రంపడు
2 శిలోశిరమ్ బంయివనుగొర్చుమాన్ష
2 శిలోశిరోర్డ్ బంయివుంచ గిక్ష ;

2 చనిపు, రేపల్లె, గర్భదిగుష్ఠాగతి

2 భేతాళ్రగాంవిన్నడొంగ

2 దగలుదిలవటుగా —

2 పొంగటి

1 నందిలక్ష్మి

2 లీలతెల్లత్రి

2 పంతెదిలవటుగా —

2 మేడభోండలు

2 వేటనిలోపడ

2 లేందరిదేమిలాడంక

2 కొతినాసాని —

2 మాయిమరింతాలు

2 భేతాళ్రవాద్వ

2 వృడపేం పాద్వ

2 భీమర

2 శంఖ

2 శాంతిలపాండ్రా

2 పవుంపటుటపాండా

50 బిళ్ళకడ్డిగా

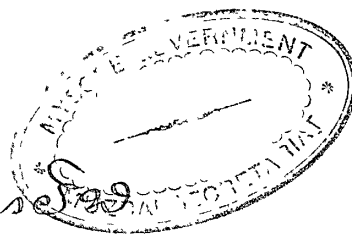
50 చనిరుంకడ్డిగా

20 బిందూరంగళ్లు

40 దర్శిరుగళ్లు

30 బిళ్ళతోబుండిగాళ్లు

40 బిల్లిదపాలు —



లుంపిలంగిపుంమూలగాని

రదుగళ్లను పితవాగి శోభనువదరింపస్వామిగళ్లు

Copy of application by Mr. S. R.

Name Swaminagar on 29.7.07.

Ready on 20.7.07. Delivered on 21.7.07.

No. of words 120

Original fee 0-3-0

Re-copying fee 0-0-4

0-3-4

136

ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಅಕ್ಷಯ ನಾಮಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ

ಶಾಸನವನ್ನು ಬರೆಸಿದೆ

ಅಲ್ಲಿಂದ ಮುಂದೆ ಶ್ರೀಮತ್ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಭಗವಂತ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಅವರು ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸಕಲ ಸಂಪತ್ತುಗಳಿಂದ ಕೂಡಿ ಸಕಲ ಸಾಮ್ರಾಜ್ಯವನ್ನು ಪರಿಪಾಲಿಸುತ್ತಿರಲು ಅವರ ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ

ಸಂಖ್ಯೆ: ಕೆಎಸ್‌ಆರ್‌ಟಿಸಿ/ಸಿಬ್ಬಂದಿ/ಅಧಿಸೂಚನೆ/೨೦೨೩-೨೪/೧೭೪೨

ದಿನಾಂಕ: ೧೫.೦೩.೨೦೨೩

ಸಾರಿಗೆ ಸಂಸ್ಥೆಯ ಚಾಲಕ ಮತ್ತು ನಿರ್ವಾಹಕ ಹುದ್ದೆಗಳಿಗೆ ಅರ್ಜಿ ಆಹ್ವಾನ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ರಸ್ತೆ ಸಾರಿಗೆ ಸಂಸ್ಥೆಯ ಬೆಂಗಳೂರು ಕೇಂದ್ರೀಯ ವಿಭಾಗದಲ್ಲಿ ಖಾಲಿ ಇರುವ ೨೪೦ ಚಾಲಕ ಮತ್ತು ನಿರ್ವಾಹಕ ಹುದ್ದೆಗಳನ್ನು ನೇರ ನೇಮಕಾತಿ ಮೂಲಕ ಭರ್ತಿ ಮಾಡಲು ಅರ್ಹ ಅಭ್ಯರ್ಥಿಗಳಿಂದ ಆನ್‌ಲೈನ್ ಮೂಲಕ ಅರ್ಜಿಗಳನ್ನು ಆಹ್ವಾನಿಸಲಾಗಿದೆ. ಅರ್ಜಿ ಸಲ್ಲಿಸಲು ಕೊನೆಯ ದಿನಾಂಕ ೩೦.೦೪.೨೦೨೩ ಆಗಿದೆ.

ಅರ್ಹತೆ: ಎಸ್‌ಎಸ್‌ಎಲ್‌ಸಿ ಉತ್ತೀರ್ಣರಾಗಿರಬೇಕು. ಚಾಲಕ ಹುದ್ದೆಗೆ ಹಗುರ ಮತ್ತು ಭಾರೀ ವಾಹನ ಚಾಲನಾ ಪರವಾನಗಿ ಹೊಂದಿರಬೇಕು. ವಯೋಮಿತಿ ೨೧ ರಿಂದ ೩೫ ವರ್ಷಗಳು. ಮೀಸಲಾತಿ ವರ್ಗಗಳಿಗೆ ಸರ್ಕಾರದ ನಿಯಮಾನುಸಾರ ವಯೋಮಿತಿ ಸಡಿಲಿಕೆ ಇದೆ.

ಆಯ್ಕೆ ವಿಧಾನ: ಲಿಖಿತ ಪರೀಕ್ಷೆ, ಚಾಲನಾ ಪರೀಕ್ಷೆ ಮತ್ತು ವೈದ್ಯಕೀಯ ಪರೀಕ್ಷೆಯ ಆಧಾರದ ಮೇಲೆ ಆಯ್ಕೆ ಮಾಡಲಾಗುವುದು. ಲಿಖಿತ ಪರೀಕ್ಷೆಯು ಸಾಮಾನ್ಯ ಜ್ಞಾನ, ಗಣಿತ ಮತ್ತು ಸಂಚಾರ ನಿಯಮಗಳ ಕುರಿತು ಇರುತ್ತದೆ. ಅಭ್ಯರ್ಥಿಗಳು ಪರೀಕ್ಷಾ ಕೇಂದ್ರಕ್ಕೆ ಮೂಲ ದಾಖಲೆಗಳೊಂದಿಗೆ ಹಾಜರಾಗಬೇಕು.

ಅರ್ಜಿ ಶುಲ್ಕ: ಸಾಮಾನ್ಯ ವರ್ಗದವರಿಗೆ ₹೫೦೦, ಪರಿಶಿಷ್ಟ ಜಾತಿ/ಪಂಗಡ ಮತ್ತು ಪ್ರವರ್ಗ-೧ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ₹೨೫೦. ಶುಲ್ಕವನ್ನು ಆನ್‌ಲೈನ್ ಮೂಲಕ ಪಾವತಿಸಬೇಕು. ಒಮ್ಮೆ ಪಾವತಿಸಿದ ಶುಲ್ಕ ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಹಿಂತಿರುಗಿಸಲಾಗುವುದಿಲ್ಲ.

ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಅಭ್ಯರ್ಥಿಗಳು ಸಂಸ್ಥೆಯ ಅಧಿಕೃತ ಜಾಲತಾಣವನ್ನು ಸಂಪರ್ಕಿಸಬಹುದು. ಅಪೂರ್ಣ ಅಥವಾ ತಪ್ಪು ಮಾಹಿತಿ ಇರುವ ಅರ್ಜಿಗಳನ್ನು ತಿರಸ್ಕರಿಸಲಾಗುವುದು. ಆಯ್ಕೆ ಪ್ರಕ್ರಿಯೆಯ ಯಾವುದೇ ಹಂತದಲ್ಲಿ ಅಧಿಸೂಚನೆಯನ್ನು ಹಿಂಪಡೆಯುವ ಅಥವಾ ತಿದ್ದುಪಡಿ ಮಾಡುವ ಹಕ್ಕನ್ನು ಸಂಸ್ಥೆಯು ಕಾಯ್ದಿರಿಸಿಕೊಂಡಿದೆ.

ಕೆಎಸ್‌ಆರ್‌ಟಿಸಿ ಬೆಂಗಳೂರು ಕೇಂದ್ರೀಯ ವಿಭಾಗ

ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ

ಪ್ರಿಯ ಸ್ನೇಹಿತರಿಗೆ ನಮಸ್ಕಾರಗಳು

ನಿಮ್ಮ ಪತ್ರ ಸಿಕ್ಕಿತು. ಅದರಲ್ಲಿ ಬರೆದಿದ್ದ ವಿಷಯಗಳನ್ನು ಓದಿ ತಿಳಿದುಕೊಂಡೆವು. ಅಲ್ಲಿ ಎಲ್ಲರೂ ಕ್ಷೇಮವಾಗಿದ್ದೀರೆಂದು ತಿಳಿಯುತ್ತೇವೆ. ನಾವು ಇಲ್ಲಿ ಕ್ಷೇಮವಾಗಿದ್ದೇವೆ. ಮೊನ್ನೆ ಭಾನುವಾರ ಸಂಜೆ ಸುಮಾರು ಆರು ಗಂಟೆಗೆ ಹೊರಟು ಸೋಮವಾರ ಬೆಳಿಗ್ಗೆ ಹತ್ತು ಗಂಟೆಗೆ ಬೆಂಗಳೂರಿಗೆ ಬಂದು ತಲುಪಿದೆವು. ಪ್ರಯಾಣ ಚೆನ್ನಾಗಿತ್ತು. ಯಾವ ತೊಂದರೆಯೂ ಆಗಲಿಲ್ಲ. ಅಲ್ಲಿ ಎಲ್ಲರಿಗೂ ನಮ್ಮ ನಮಸ್ಕಾರಗಳನ್ನು ತಿಳಿಸಿ. ಇಂತಿ ನಿಮ್ಮ ಸ್ನೇಹಿತರು

ಬೆಂಗಳೂರು
೨೦-೧೨-೧೯೪೭

Presented in person by Lingappa Agent of the Sri Murga Math. Requests early disposal with reference to Govt Note c about Govt Note dated 29/8/07 very soon 29/8/07 R.V. F.T.

1035
29.8.07

To.

L. Anantswami Rao Esq., B.A., B.L.,

Secretary to the Government of His Highness

the Maharaja of Mysore,

Muzrai Department.

Honored Sir,

I, Lingappa Agent of the Sri Jagadguru Murga Rajendra Swami Mutt, beg most respectfully to convey to H.H. the Maharaja and His Highness's Government, the humble and respectful acknowledgments of the Swami, and of its disciples, for the very prompt and satisfactory manner in which the Mutt's claims to certain insignias have been dealt with and disposed of.

2. In pursuance of order No. 5547/58-Muz. F. 58 of 1897 -28 May 1907. the Jagadguru Swami has been enabled to pass in procession through the streets of Chitaldrug recently to the great satisfaction of the people of that place; and the other disciples of the Mutt.

3. I may however be permitted to bring to notice, that the Mutt has been, on the complaint of some of its ill wishers, precluded by the authorities from making use of Punch-Kalsa to the palanquin used by the Sri Swami. I am asked to lay this grievance before your Excellency. This Punch-Kalsa I humbly submit, is not an insignia by itself but is a necessary adjunct to the palanquin, and the use of such Punch-Kalsa in all religious functions amongst the VeeraSaiva community is considered an absolute necessity, and more particularly on occasions of processions of the kind. In short a palanquin without Kalsa is prohibited from use and

considered

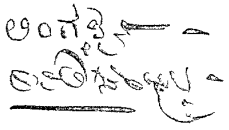
considered somewhat derogatory. It is of special significance to the VeeraSaivas.

I humbly beg therefore that permission may be accorded to use the Punch-Kalsa to the palanquin on occasions on which the palanquin is made use of by the Sri Swami. This Punch-Kalsa, not being a separate insignia is not being shown in the Radaries issued to the Mutt in the past but, in common practice, it is being used invariably ever since the time the Mutt came into existence. As the Swami's further journey is delayed on this account, I humbly beg the favour of early orders being passed on this representation.

For which I shall feel highly grateful.

Bangalore,
29th August 1907.

I beg to remain,
Honored Sir,
Your most obedient servant,



Dft as per minute

No. [illegible]

190

From

To

The Dy Commr

Chittatoong Divn

Dated

Despatched

Received

General No.

No.

Enclosure No.

In continuation of this office docket no 818 dated 11th August 1904 forwarding a post copy of the telegram sent to him in reply to his telegram regarding the Durgi mahtt using Panchakalaaaa to the palanquin, has the honor to forward herewith ~~copy of~~ petition registered no 1035 dated 29th idem from the

Keep copy of the petn in office

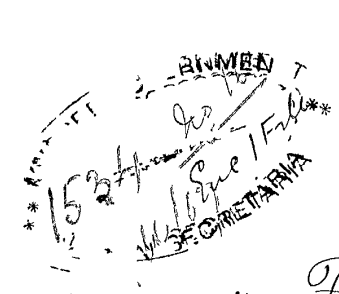
GPB—8,000—21-7 03

Agent of the Murgi matt
praying that as Panchakalasa
is a necessary adjunct to
the palanquin, early orders
may be issued cancelling
the prohibition of the use of
of the Panchakalasa. ~~and~~ The Dy. Comm.
to is requested to be furnished
with information on the points
noted below:—

1) Is a palanquin used for
such a purpose complete
without Kalasas? and
2) Is Panchakalasa a
Birudu or insignia?

3) The Dy. Comm. is
requested to enquire into
the matter and submit at a convenient date
a detailed report on all
the points contained in the
petition together with inform-
ation as to what the exact
significance of the term
Sada-Salaki (ಸದ ಸಲಕಿ)
is

By orders
No. 127 dt 30/9/07 for order 2/9/07
Secretary



Per Tent

Deputy Commissioner's Office,
Chitaldrug District
Dated, Chitaldrug, 21st September 1907

From

M. Ebenezer Connelly, Esquire, B.A
Deputy Commissioner,
Chitaldrug District.

To

L. Ananthasayana Rao, Esquire, B.A
Secretary to the Government of
His Highness the Maharaja of Mysore,
Mujrai Department,
Bangalore.

Sir,

With reference to your docket No. 1273 of the 2nd instant, forwarding for my report, petition from the agent of the Murgi Matt regarding the use of Pancha-Kalasa, I have the honor to state that both the Lingayets and the Brahmins were allowed to represent their respective claims in the matter. The depositions of witnesses of both the parties, the written statement produced by Brahmins the exhibits filed by the Lingayets and

two petitions one from the agent of the Kudli Srungeri Mutt and the other from the Brahmin residents of Mayakonda village in the Davanagere Taluk stating that the Murgi Swamiji is not entitled to the use of panchakalasa, are herewith submitted.

It must be admitted that each party imbued with religious fervour do not represent facts as they have occurred. The use of panchakalasa has not been prohibited by the Deputy Superintendents' order of 11th September 1863, nor is it included in the list of sanctioned insignias detailed in the Nahadari issued by Government on 1st July 1907. When the Brahmins complained in 1892 before Mr Tirumalaiah the then Deputy Commissioner, that the Swamiji went in procession in the streets of Holalkere using panchakalasa among other insignias, he ordered that the Swamiji should not use panchakalasa unless he obtained the necessary sanction from competent authority. From the records

of enquiry and also the previous references available in my office, I gather that the Swamiji was using panchakalasa when he used to go in procession within the premises of the matt and also when he went to other places. A few of the instances traced in the records of this office are entered below:—

(1) In 1892 through the streets of Holalkere.

(2) On 17th October 1900 to Jampalnaikenakote, a village in the Chitaldrug Taluk via seventeen of Chitaldrug Town

(3) On 23rd February 1902 to the hills of Chitaldrug through its streets and

(4) On 16th October 1902 in procession through the streets of Davanagere.

But on all these occasions, the use of panchakalasa by the Swamiji was objected to by the Brahmins of the respective places This shows that the Swamiji was using panchakalasa as stated by the petitioner, though the Brahmins were taking objection to the same.

As regards the questions whether the panchakalasa is a separate insign

or a necessary adjunct to the palanquin and whether the palanquin used for the purpose of procession is complete without Kalasas, there are different versions. A number of Lingayets, more especially the two learned members of the community Viz Danappa Sastri and Shadakshara Sastri state from a religious point of view that the five Achars born of Eswara's face are the founders of their religion, Veera-shaivism also called panchachar, that the 5 Kalasas are the symbolic representation of the five Achars, that therefore every one professing that religion must first worship the five Kalasas before he does any 'Karma' auspicious or otherwise, and that while the 5 Kalasas are regarded as indispensable for the laity themselves, it is nothing but right and reasonable that their high priest who is also the guru of the panchachars should use the five Kalasas. As the panchakalasa is thus absolutely necessary they argue that

it can never be looked upon as an insignia by itself, but is always a necessary adjunct to the palanquin in which the Guru moves about. The Brahmins on the other hand state that the Kalasa used for worship is quite different from the Kalasa used as a mark of respect, that the latter is a royal prerogative at present allowed only to the Gurus of the Sringeri Matt, Kudli Matt and Parakala Matt, that the fact that the other important matts such as Sivaganga Matt, Uttaradi Matt, Kyasaraja Swami Matt etc are not allowed this honor is a clear proof that it is not a necessary adjunct to the palanquin but a separate insignia, that therefore a palanquin without panchakalasa is complete for the purpose of procession and that while such important matts as stated above are without panchakalasa, the Swamis of the Muzi Matt cannot have any right to claim this special prerogative. In their written

statements, the Brahmins say that references in support of their arguments are in the Palace. If, from such references, it should be concluded that the panchakalasa is a separate insignia, the Government will have to specially sanction it now, if, in the opinion of Government, this Mutt deserves this honor.

As regards the exact significance of the term ಪಂಚಕಲಶ, I am to state that the rahadari issued in 1869 does not contain this term and that this is used for the first time by Government in the rahadari issued on 1st July 1907. I was under the impression that the term was used in contradistinction to the term cross-palanquin; but, as the Brahmins took it to mean a palanquin without any kalasas, I wired to you and got a reply that no kalasas should be used on the palanquin. As there is no record in this office to arrive at a correct interpretation of this term, I am

not in a position to offer any definite opinion

Next, as regards the allegations made by the Brahmin residents of Chitaldrug in their petition addressed to Government, received with your docket No 1250 dated 17th September 1907, I beg to state that the Swamis had to pass in front of four Hindu temples of Lakshminarayana Swamy, Kannika Parameswari, Pete Anjaneyaswami and Huchangamma Devathe. From my enquiry, I had learnt that music was not being stopped in front of these temples even by the Musalmans. If there was any ground for complaint, in the action of the Lingayets in not having stopped music in front of these temples, the Brahmins would not have waited for 5 weeks to submit this petition. This delay, so, in itself an indication that nothing objectionable was done.

It is true, as stated by the Brahmins

petitioners that there was on the arch put up by Kadappa in front of this house the term "ಶ್ರೀ ಗಂಧದ ಕಡ್ಡಿ ಪನ್ನೀರು" If the Government considers that the use of this term is objectionable, the Lingayet community will be prevented from using it on such occasions.

The petitions received with the two dockets under reply are hereunto returned.

I have the honor to be,

Sir,

Your most obedient Servant

Deputy Commissioner

N. Chitaldrug District

urgent

Misc. 1 A]

190

16/9

From

To

The Dy Commr

Dated Chitaldrug Dist

Despatched

Received

General No.

No.

Enclosure No.

In continuation of this office no. 1273 dated 22nd September 1904 requesting the Submission of a report regarding the Muzrai matt using Panchakalasa to the palanquin, has the honor to forward herewith petition registered

GPB—8 000—21-7-05

No. 1109 dated 3d idem
from Bodharaya char
and certain others of
Chitaldrug complaining
that in the course of
the Swamigalu's procession
in Chitaldrug on the
15th August last, music
was not stopped in
front of some Hindu
temples and that in
view to offend the
feelings of the Brahmin
community, the term
"Jagadguru" was also
used.

2) The Dy. Commr
requested to expedite
the submission of the
report already called
for ~~embodying~~ including therein
the points raised in the
present petition.

By Order.

15/7/1

Sent to the

Mnz 1 A]

Draft.

190

From

To

The Deputy Commr
Chitaldrug Distt

Dated

Despatched

Received

General No.

No.

Enclosure No.

In continuation of this office docket no. 1520 dated 14th September 1904, has the honor to forward herewith the marginally noted petitions — protesting against the marriage mattu using Panchakalasa to the palanquin and to request that the detailed report already called for on the subject may be kindly expedited.

1380 } — 21-9-1907.
1382 }

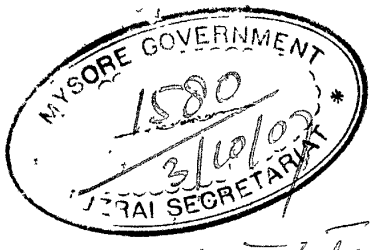
By order,

GPB—3,000—21-7 03

Dfd 24/9/07

Secretary.

Encl. as in the paper.



Please reg: Revenue Codes

AV

Please send me the latest revised Codes

By 31/10/07

From

The Dy Commissioner
Chitaldrug Dist

To

The Secretary to the Govt of Mysore,
Judicial department
Bangalore

Dated 30

Despatched 1st) Octo 07

Received

General No. 169

No.

Enclosure No. 2 - Petns

Submits petitions on behalf of the Sikundi Swamiji Mutt in the matter of sanctioning the use of Panchakalasa by the Swamiji of the Murugi Mutt

No 169/91

Deputy Commissioners Office
Chitaldrug. 29th Septr 90

From

M. Chengiah Chetty, Esq. B.A
Deputy Commissioner
Chitaldrug District

To

L. Anantasami Rau, Esq. B.A
Secretary to the Government of
H.H. the Maharaja of Mysore,
Muzrai Department
Bangalore

Sir,

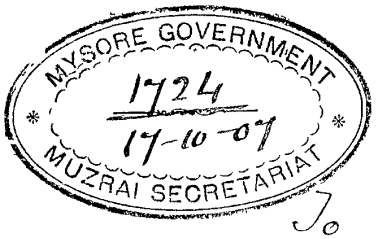
In continuation of my letter No. 165 dated the 27th instant, I have the honor to forward herewith a petition presented by Pleader Mr. Lakshminarayappa, on behalf of the Sri Kudli Srungeri Mutt, and another in the matter of Sanctioning the use of Panchakalasa to the Swami of the Muragi Mutt.

I have the honor to be
Sir
Your most obedient Servant

Dy Commissioner
Chitaldrug Dist

No 1825
Encl 2 Items

Deputy Commissioner's Office
Chitaldrug 11th October '07



From

M. Chengiah Chetty, Esq. BA
Deputy Commissioner,
Chitaldrug District

To

L. Anantasami Rao, Esq. BA
Secretary to the Government of Mysore
Muzrai Department
Bangalore

Submitted in Continuation
18.10.07

Sir,

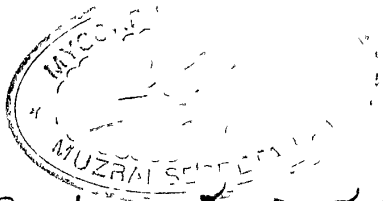
With reference to your docket No 1710 dated 30.9.07 forwarding two petitions protesting against the Murugi Mutt using Panchakalasa, I have the honor to state that a detailed report has been submitted with my letter No 165 dated 27.9.07

The enclosures received with the above are herewith returned.

I have the honor to be
Sir
Your most obedient Servant

Dy Commissioner

FV



ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀಮನ್ಮಹಾರಾಜ
ರಾಜಾಸಾಹೆಬ್ ಬಹಾದುರ್‌ರವರಗವರ್ನ್‌ಮೆಂಟ್
ಜನರಲ್ ವರಿವೆನಟ್ಟ ಸೆಕ್ರೆಟರಿಯವರ—
ಕಛೇರಿಯಿಂದ—

Rep: & submit with report
W 28/1108
Income note also
W

ಅನುವಾದ ಪತ್ರ.

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀಮನ್ಮಹಾರಾಜ
ರಾಜಾಸಾಹೆಬ್ ಬಹಾದುರ್‌ರವರಗವರ್ನ್‌
ಮೆಂಟ್ ಮುಖರಾಜ್ಞೆಯುಳ್ಳ ಖಾಸೆಕ್ರೆಟರಿ—
ಯವರಕಛೇರಿಗೆ.

— ತಾರೀಖ್ ೨೬ನೇ ಜನವರಿಸನ್ ೧೯೦೮ನೇ ಇಸವಿ.
ರವಾನೆ— ,, — ,, ——— ,, ——— ,,
ತಲ್ಪಿದ— ,,
ವ॥ರಿ॥ರಿ॥ನಂಬರ್. 118
ಮಲ್ಲ್ಯಾಶಿ— {ಹೆಲ್ಲಲ್ ಬೂಷ್ ಪ್ರೆಶಿಡೆನ್ಸಿ ನಿಸಿಮತ್ತು
ಶ್ರೀರಂಗಪಟ್ಟಣದವಿಭಾಗದ ಅಧಿಕಾರಿಯವರ—

ವಿಷಯ

ಶ್ರೀಮನ್ನಿರಂಜನಮುರಗರಾಜೇಂದ್ರಭೂತ
ದವಿಭಾಗದ ಸನ್ ೧೯೦೭ನೇಡಿಸೆಂಬರ್/೮ನೇ
ರಖಾಂ, ಮುಖರಾಜ್ಞೆ ೨೫೪೦ನೇ ನಂಬರ್
ಆಜ್ಞೆಯಂತು ನಮಲ್ಲ್ಯಾಶಿಸಿಕಾವುಬಿಶೆಸೆನ್
ಸಾದರ ಸನ್ ೧೯೦೭ನೇ ಡಿಸೆಂಬರ್‌ಹಿನೇ ಮರಳು
ಮುಖರಾಜ್ಞೆ ೨೯/೨ನೇ ನಂಬರ್ ಅನುವಾದ ಪತ್ರ

అనుసరించి ఇల్లూనవనాగప్యర్లలో నిరా
డిక నల్లిక్రుడిదిసిద్ధ్వరశ్రీమతదవిభున్ప్ర
రుతిల్లసిరువసాల్వమాహేశ్వరాచిహ్నగళ
ల్లుల్లదేలసగ్/827 నేలపిబ్రవరిత్రారీ
ఖ్ 27 క్రీసరింతూదవ్యంతు సంవత్సర
మాంధ్రుబహ్రుళ అప్పమిమరఖూమి
నల్లిపంఖరలశమునకాదశేలల్లిసా
మాన్యగళ్ళిన్నభ్రంగారదములాంమా
డిసిశ్రీమతక్రీకళ్ళిసిద్ధ్వంతోవ్యంతు
సంవత్సరమాంధ్రుమాసదశ్రుఖూరు

※మల్యాశ్రీవిభ్రుతులు -	రాగద గళ అదదు.
శ్రుఖూరుషాఢఅమలెళిళ్ళిద లొంగ్ 33. త్రబలిళ్ళిద్నాంగ్ //రప్పేకి ప్రత్యేళిసిదద్ద- ఎల్లిరిగి నల్లిదివ రిసిరువమేలకీవ్యవహారలసంబంధ మాంధ్రుళరుబ్బప్రతివాదిభంగా రులకు అమరూవాన్యవరిగళుఎల్ల ప్యీల్ బిందక్కే	13 బిందుగళు.
శ్రీవీరుగరాంఛేద్రవాతద వివిన్నూర అసల్ అర్జీబిందరు	1 బిందు
యివన్నూవదిదారల్లు ---	14

వుండఅమల
నల్లి, అగిద్ద
నిరూపదా
దా.ఖలతీర్థరు
త్తదే, ఈభాగ
వన్నసదళి-
తొంగళతబుల
ఖనిందప్రత్యే
కిసి, ఈపత్ర※
దల్లివివరిసి
రువమేలకీసంబంధపట్టిప్యీలనూ-
తెమ్మిందబందిద్ధశ్రీమతదవిభున్ప్రరసగ్
1907 నేలడిశెంబ్ర్/8 నేలమరఖూం, ము
ఖరాన్నివిళ్ళంకెశెంబ్ర్ అర్జీలలునూ
ఇదరింద నీకళ్ళసిరుత్తదే. తమిగేఅవ
శ్యవాదవిష్టుంతుదలుత్తీయిదు క్రీతిగళ
రూ

దురాండ్ సాధ్యవాదము వల్ల -
పీ ప్రకాలదల్లి దలియు బిట్టు మీలి
కండష్టీలన్న ఇల్లిగే వాపస్ కళుహిసి
వాగబేకాదుదు మత్తు అల్లిగె విరవట్టి

By order

K. Narayana

For Secretary

Comptt.
బుక్కి
28.1.1918

searched in person
ever & particulars
refer atmen.

MYSORE GOVERNMENT
2547
18
MUZRAI SEC RIAT

ಸ್ಥಳ ಕಿಂಡಿಗಳು ಮುಚ್ಚಲಾಯಿತೆ

ಜೇಷ್ಠ ಸಂಖ್ಯೆಯ ಪತ್ರವನ್ನು

vide W Secy G.A.D. &
with the PP now related
on searched in the
rec: & sent
this Office conf.

ಆ-ತ ದಿನಗಳಲ್ಲಿ ಕಂಚನಹಳ್ಳಿಯಲ್ಲಿ ಸಂಚಾರ ಮಾಡಿದ್ದಾಗ

ಹೀಂದ್ರ ಸಾಮಿಗಳ ವಶಕ್ಕೆ ಇತ್ತದ್ದು ಎಂದು ಅಲ್ಲಿಂದ

18/Nov/07 ತೆಗೆದುಕೊಂಡಿದ್ದೇನೆಂದು ಹೇಳಿ —

ಮುಂಚಾಗಿ ತಿಳಿಸಿದ್ದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ

ಶಬ್ದಕೋಶಗಳು ಮತ್ತು ವಿಚಾರಣೆಯ ಟಿಪ್ಪಣಿಗಳನ್ನು ಮುದ್ರಿಸಿ

ಹೊಸೆ. ಆದರೆ ಕೆಲವು ಕಾರಣಗಳಿಂದ ಮುದ್ರಣವನ್ನು

ನಿಲ್ಲಿಸಿದ್ದು ಮತ್ತೆ ಪ್ರಾರಂಭವಾಗಿದ್ದು 21-10-1907

ನೇ ಸಾಲಿನಲ್ಲಿ ಮುಗಿಸಿ 17-12-1907 ರಲ್ಲಿ ತಮ್ಮ ಅಭಿಪ್ರಾಯ ಪತ್ರವನ್ನು 285-ನೆಯ ಸಂಖ್ಯೆಯ

ಮೂಲಕ ತಿಳಿಸಿರುತ್ತಾರೆ.

ಕೆಲವು ದಿನಗಳು ಕಳೆದ ತರುವಾಯ ತಾವು ಬರೆದ

ಪತ್ರಗಳು ಕಿಂಡಿಗಳಲ್ಲಿ ಅಡಕವಾಗಿದ್ದು ಅವುಗಳನ್ನು ಹೊರತೆಗೆದು

ಪರಿಶೀಲಿಸಿ ಅವುಗಳಲ್ಲಿ ಅಡಕವಾಗಿರುವ ಪದಗಳನ್ನು

ವಿಷಯವಾರು ಪಟ್ಟಿಗಳನ್ನಾಗಿ ಮಾಡಿ ತಾವು ಬರೆದಿರುವ

ಪತ್ರಗಳಲ್ಲಿ ಅಡಕವಾಗಿರುವ ಪದಗಳನ್ನು ಸೇರಿಸಿ ಶಬ್ದಕೋಶವನ್ನು

ತಯಾರುಮಾಡಿ ಮುದ್ರಿಸಿರುವುದಾಗಿ ತಿಳಿಸಿರುತ್ತೀರಿ.

ಕ್ರಿ.ಶ. 1825-ನೇ ಇಸವಿಯಲ್ಲಿ ಮದ್ರಾಸಿನಲ್ಲಿ 1825-ನೇ ಸಾಲಿನಲ್ಲಿ

ನಿಮ್ಮ ಸಂಸ್ಥೆಯು ಪ್ರಾರಂಭವಾಗಿದ್ದಕ್ಕೆ

ఇ తరుదంవత్సర స్థాంలుగ శుద్ధ దశమి అష్ట
మీ మీద మీ కుటుంబాలకు క్షేమం కలుగుచు
తాంబూలాదేశ తాంబూలాంగా నిన్ను నన్ను
రమ్మని చాలసార్లు వ్రాసితిమి. నీవు
దరిశనభాగ్యము నన్ను నిరాశపరచక
వ్రాసిన్ ఉత్తరము చేరిన వెంటనే బయలు
దేరి వచ్చి యీ నన్ను చల్లచేయగలవని
ఉన్నాము

కొంచలు శేంధ్ర రాత్ర అయిగళ్ళకే

శేంధ్ర రాత్ర 1816 నేలలో యిలాగా
ఉత్తరాలు వ్రాసుకొన్నారట ఇంగ్లీషు వారు
గనుకొల్లిశిలకేంద్ర [illegible]

Dated 18th December 1907

1907-08

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 18th May 1908

No. 5054-65
Muz. F. 57 of 1902

Rejecting for reasons stated, the claim of the Swami of the Muragi Matt to use "Panchakalasa"

GPB—30-5-08—250

Proceedings of the Government of His Highness the Maharaja of Mysore,

READ—

1. Government Proceedings No. 5547-58—Muzrai F 58 of 1897, dated the 28th May 1907, permitting the use by the Muragi Matt of all the insignia specified in the Rahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869, with the exception of the "Addapalaki."

2. The marginally noted petitions received from the Agents of the Kudli-Sringeri and other Brahmin Matts and Sreenivasa Char and certain other Brahmin residents of Chitaldrug, representing that the Guru of the Muragi Matt proposed to enter the town of Chitaldrug in procession using "Panchakalasa" on his palanquin and objecting to any such Kalasa being used by the Muragi Matt.

Memorial Registered No. 231—885 dated, 21st August 1907, addressed to H. H. the Maharaja.

Petition No. 1382, dated 21st September 1907.

3. Petition dated 29th August 1907 from the Agent of the Muragi Matt praying for permission for the use of Panchakalasa on the Guru's palanquin.

4. Correspondence ending with letter No. 188, dated 11th October 1907, from the Deputy Commissioner, Chitaldrug District, reporting on the above.

5. Yadasth No. 118, dated 28th January 1908, from the Secretary to Government, General and Revenue Departments, forwarding certain Shaha Amal extracts of the year Vyaya, relating to the subject.

No. 5054-65—MUZ. F. 57 OF 1902, DATED BANGALORE, 18TH MAY 1908.

8-6-08 Read 4 & 5 Kle 6 a

ORDER THEREON.—In the Government order read above, the Muragi Matt at Chitaldrug was allowed the use of all the insignia specified in the Rahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869, with the exception of the "Addapalaki."

2. In the Rahadari issued on 29th June 1907, in pursuance of the foregoing order, permission was given to use "Sadapalaki" only, while in the Rahadari dated 20th September 1869, both "Addapalaki" and "Sadapalaki" had been mentioned. Information having been received that the Guru of the Muragi Matt proposed to enter the town of Chitaldrug in procession on the 15th August 1907, using "Panchakalasa" on his palanquin and that the Brahmins of the place were objecting to any such Kalasa being used; and the Deputy Commissioner of Chitaldrug having also asked for instructions in the matter, the Deputy Commissioner was informed that the terms of the Rahadari which only mentioned "Sadapalaki" without any reference to "Panchakalasa" should be strictly followed. The procession was accordingly conducted without the use of the "Panchakalasa."

3. In his petition dated 29th August 1907 read above, Lingappa, Agent of the Muragi Matt, has represented that in all religious functions amongst the Veerasaiva Community, the use of the "Panchakalasa" is considered an absolute necessity, that a palanquin without a Kalasa is not complete for purposes of a procession, that the use of such palanquin is prohibited, that the Panchakalasa not being a separate insignia, but only a necessary adjunct to the palanquin, it has not been specially mentioned in the Rahadaris issued but that it is being used ever since the Matt came into existence, and that the "Sadapalaki" is only used in contradistinction to "Addapalaki" and has no reference to the question of "Panchakalasa." He therefore prays that permission may be granted for the use of the Panchakalasa on the Guru's palanquin. This petition as well as the petitions received from the Brahmins of Chitaldrug and the Agents of the Kudli-Sringeri and other Brahmin Matts protesting against the use of the Panchakalasa by the Guru of the Muragi Matt were referred to the Deputy Commissioner.

4. From the records received under cover of the Deputy Commissioner's letter read above, the Government observe that the Deputy Commissioner has examined a large number of witnesses and he has reported that the use of the Panchakalasa by the Swamy of the Muragi Matt was not prohibited in the Deputy Superintendent's order of the 11th September 1863; that the Swamy was using Panchakalasa during his processions in 1892, 1900 and 1902, but that on all these occasions its use was objected to by the Brahmins. He reports that the Lingayets contend that the

Mu rai, dated 18th May 1908

Panchakalasa represents the five Achars, the founders of their religion and is a necessary adjunct to the Guru's palanquin and that it cannot be looked upon as a separate insignia requiring to be specially mentioned in a Rahadari The Brahmins on the other hand say, that the kalasa used for worship is different from the one used as a mark of respect that the latter is a prerogative of the Ruler at present allowed only to the Gurus of a few Matts, that the fact that the other important Matts are not allowed this special honor is a clear proof that "Panchakalasa" is not a necessary adjunct but a separate insignia, that a palanquin without it is complete for purposes of a procession and that the term "Sadapalaki' used in the Rahadari granted to the Matt means a palanquin without any "Panchakalasa"

5 At the request of the Agent of the Matt, a search was made among the old records of the General and Revenue Secretariat, with the result that from the Shaha Amal extracts of the year Vyaya received under cover of the Yadashth read above, it has been found that on the 29th February 1827, His Highness the late Maharaja Sri Krishnaraja Wadayar Bahadur, III sent to the Swamy of the Muragi Matt a new gold 'Panchakalasa" for use in place of the old ones

6 As regards the Rahadari of the 29th June 1907, referred to above, the Government observe that they have already been very liberal in reviving as an act of grace on the part of the Ruling authority in the State, honors to the Muragi Matt in regard to which, although the authority of Sannads and Shaha Amals may be set up, the practice has been quite against their use As regards the "Panchakalasa", however, this is a Royal insignia and it is referred to in the compilation made in the Secretariat as a special "Birudu" granted only to certain Matts. The Government are not inclined to believe that it has anything to do with the five Achars Even if it did, it has not been specifically mentioned in the Rahadari of 1869 Further, *manual* is a safer guide in deciding questions connected with religious and Sectarian disputes than the oral evidence offered by the contending parties or entries in the old sannads and Government records In these circumstances the Government of His Highness the Maharaja direct that it is not desirable that the "Panchakalasa" honor claimed by the Muragi Matt which is not specifically mentioned in the Rahadari of 1869, should now be bestowed for the first time. The parties will be informed accordingly

Muzrai Secretary

To—The Deputy Commissioner, Chitaldrug District, returning the records

The Deputy Commissioners of other districts

The Officer in charge of Palace Establishments, Mysore

The Secretary to Government of His Highness the Maharaja of Mysore, General and Revenue Departments, returning the records received under cover of his Yadasth.

The Revenue Commissioner in Mysore

The Registrar, Chief Court of Mysore.

End—C S

Dft. as per orders

No. 5462/15/56. dt.

P.T.O.

ರವರಿಗೆ ತಿಳಿಸಿದೆ ಎಂದಾಯಿತು

By order

Sd/- 23/11/08
Secretary

No. 5463
Copy to the Agents of the
Kurli Srinivasa and other Brahmin
males with ref. to their memorial
registered no. 231/885 dt 21st August 1907
addressed to H. H. the Maharaja

No. 5464
Copy to Seeniniasa Char
and certain other residents of
Chitaldrug with ref. to their
petition no. 1382 dt 21st September 1907

By order

Sd/-
Secretary